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NEGATIVE POLITENESS STRATEGY IN JAVANESE DIALECT IN RIMBO ULU: PRAGMATIC ANALYSIS

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Abstract

The purpose of this research is to identify forms of negatives politeness strategy in Javanese Dialect in Rimbo Ulu. This research was conducted by using descriptive qualitative method through applying several stages. The first one was by collecting data through observational method, eliciting technique and advance technique as record and note taking. The data is analyzed by using Yule's theory and some books that related and supported the theory. For the analyse the data, the researcher used pragmatic identify (referential) method. Next, the data analysis is presented by using informal method. The result of this analysis presented by using informal way. From the ten form calssifies of negative politeness strategy, there are (7) forms are found like: be conventionally, indirect, question (hedge, be pessimistic, minimize the imposition, give deference, apologize, impersonalize

Keywords: Negative Politeness, Forms of Negative Politeness Strategy, Javanese Dialect Rimbo Ulu

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I INTRODUCTION

Utterance can describe person's face between speaker with hearer such as friendly, solidarity in conversation. So, it can be said politeness. Politeness in community is representing to show someone's expression in social situation (Yule, 1996:60). There are some forms of politeness (Yule, 1996:60-65) such as: "(1) Face Want, (2) Negative Face, (3) Positive Face, (4) Negative Politeness, (5) Positive Politeness, (6) Super Strategies of Politeness". Face want is an action threat to respect self image. Requirement to self supporting is negative face. Used for connection by other is called Positive face. Negative politeness as represent negative face between speaker and hearer. A speaker show positive self image personality like friendship is defined positive

politeness. The ways more polite to speak in expression communicate is super strategies politeness.

As represent concept, politeness has main sole in society based on context in situation. However, to understand the purpose of utterance depend on context use general principle in interaction. Based on the forms of politeness, the uses of negative politeness strategy in Javanese language can be found in Rimbo Ulu village. They use it when they speak with their friends or family. When they do communicate to give deference, apologize, etc with someone or who older than them often using negative politeness strategy. According Yule (1996:64), Negative Politeness strategy describes protection of person's individual in social interaction. In other

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hand, Levinson (1987) says There are 10 kinds of negative politeness strategies such as be conventionallt indirect, question (hedge), be pessimistics, minimize the imposition, give deference, apologize, impersonalize, state the FTA as general rule, nominalize, go on record as incurring a debt or as not indebtng.

Rimbo Ulu is one of sub-district in Tebo Regency. The javanese easy find in district Tebo regency, especially in Anggrek Street Rimbo Ulu. In the Place, consist of 150 head of family. Majority, the society comes from Java Island

such as from Central Java and East Java. Therefore, in their daily activity they use Java language. Java Language is unique language refers to the main of characetristics ethnic of group.

In this study, the author focuses on the form of negative politeness strategy in Javanese Language uttered by Rimbo Ulu villagers especially in Dialect rimbo Ulu. Based on the problems above, this research has a purpose to identify form of negative politeness strategy in Javanese Dialect in Rimbo Ulu.

II RESEARCH METHODS

This research is a descriptive qualitative research type. This research aims to describe data, ie data in the form of negative politeness strategy in Javanese Dialect in Rimbo Ulu. This study aims to create a systematic, factual, and accurate description of the data, properties and the relationship of the phenomena study.

The source of substantive data is if the source is tangible and the same type with the actual research data. In this research the sources of substantive data had taken from the spoken data or utterance the produced Javanese in Rimbo Ulu villager especially Dialect Rimbo Ulu.

At the stage of data collection, the author collected data using observational method, with eliciting technique, record technique and note

taking technique (Sudaryanto, 1993). The instrument that supports for taking data are handphone Iphone 5s. Later on, using note taking technique in which the author listening the result of all recordings contain negative politeness strategy the conversations, field note will be systematically arranged, collecting all the sentences or conversation which containing negative politeness strategy sentences or conversation down on the laptop. In collecting the data observed the speaker's utterance in Rimbo Ulu. To analyze the data used pragmatic identity method support by Sudaryanto (1993:15) to finds out the types of negative politeness strategy in Javanese dialect Rimbo Ulu.

III RESULTS AND DISCUSSION

Action begins noisily with a civil Based on the results of the analysis there are 10 data according to the form of negative politeness strategy.

1.1 Negative Politeness Strategy be Conventionally Indirect

Conversation 1.

On Wednesday, February, 26th 2020

Anita as quest visits to keisha's house on 14.00 pm. At the moment Anita is homesick with Keisha.

Anita : *Sha, rene tak omongi!*
"Sha, kesini"
"come here ,Sha"

Keisha : *Opo mbak?*
"Apa mbak"
"What Happen sis"

Anita : *Tulung mbak jipoke salak kui!*
"tolong mbak ambilkan salak"
"take bark for me, please!"

Keisha : *Seng endi, Iki yow?*
"yang mana, ini?"
"which one sis?"

Anita : *Suwun*
"Terimakasih"
"Thank You"

Source of researcher's own data:

In the conversation (1) above, it occurs between Anita and her cousin is Keisha. Anita as speaker and Keisha as hearer, as the speaker Anita does communication with the hearer and the first Anita's utter *Sha, rene tak omongi!, Sha, kesini. Come here!* Anita calls Keisha, cause there is important thing deliver to Keisha.

At the moment, Keisha is playing her dolls in living room. She hears that her sister call her, so she comes to accompany and she asks with Anita. *Opo mbak? Apa mbak? What happen sis?* She is curious why her sister calss her. After keisha beside her, Anita asks Keisha to doing something.

Then from Anita's utter she gives a command with Keisha ***Tulung mbak jipoke salak kui!*** "*tolong mbak ambikan salak*", take bark for me please!. It contains with be conventionally indirect, there is instruction from Anita to Keisha takes bark on refrigerator to her. Keisha's answer her instruction *Seng endi, Iki yow?, yang mana, ini?which one sis?*, she confused cause so many barks on refrigerator, then Anita asks to Keisha takes bark on plate to Anita, However Keisha wants to hlep her, so Anita says something with Kesiha *suwun. Terima kasih*, thank you as achievement from Anita to keisha.

1.2 Negative Politeness Strategy Question (Hedge)

Conversation 2

On Wednesday. February, 26th 2020.

Keisha as the owner of house and Anita as guest comes to her house 16.00 pm. They are always joke together and Anita is interest with her hair.

Anita : ***wah rambutmu kui apik tenan men!***

"wah rambut mu itu bagus!"

"wow you have good hair!"

Keisha : *Boneka kui seng apik-apik.*
"*ini boneka yang bagus*"
"This is nice doll"

Anita : *Rambutmu kui seng apik.*
"*rambutmu itu yang bagus*"
"thats your good hair!"

Keisha : *Suwun mbak*
"*Terima kasih*"
"Thank you?"

Source of researcher's own data:

In the conversation (2) above, it occurs communication between Anita and Keisha in her house. Therefore, Anita comments about Keisha's hair, but Keisha doesn't understand about Anita's says, cause she still a child. From Anita's statement "***wah rambutmu kui apik tenan men!***", *wah rambut mu itu bagus!*, wow you have good hair! Is identifying with question (hedge) strategy, she recognizes interest to her curly's hair.

From Keisha's utter *Boneka kui seng apik-apik, "ini boneka yang bagus.* This is nice doll ". she assumes Anita gives praise not for herself, but to her doll. Cause her doll is beautifull. In the fact, Anita insterests with her hair not to her barbie's hair.

Because of that, the next Anita's utter to answer from keisha utterance *Rambutmu kui seng apik. "rambutmu itu yang bagus".* " thats your good hair !". Anita knows that keisha doesnt understand with her statement, if her hair is good not her barbie's hair. In this situation, Anita gives trust to herself if she is very interest with her hair not with her Barbie. From the end of their conversation, Anita succes to delivers the purpose from her utters, cause Keisha understands with her utterance and she says *suwun mbak. Terima kasih.* Thank You.

1.3 Negative Politeness Strategy be Pessimistic

Conversation 3

On Tuesday. February, 25th 2020

Context: Anita and her cousin Alif are playing in the garden and Anita wants to eat guava, but she can't to climb.

Anita : ***Iso peneke jambu nang wit kui ora dek?***

"*kamu bisa memanjat pohon jambu ini tidak dek?*"

"can you climb guava tree or ne?"

Alif : *Iso*
"*iya, bisa mbak*"
"Yes, I can"

Source of researcher's own data:

In the conversation (3) above, it takes place in grand mom's house where we want to take guava. Anita express proud by uttering ***Iso peneke jambu nang wit kui ora dek?***. "*kamu*

bisa memanjat pohon jambu ini tidak dek?”. “can you climb guava tree or ne?”. It means Anita pessimistic if Alif can helps her, so this is be pessimistic strategy. Anita sees guava of tree is so tall, cause of that she is not believed Alif can climb the tree.

However, Alif wants to help his sister to take of Guava. He efforts to help her, cause he doesnt want his sister disappointed with his self. So, Alif believes that he can climb the tree because he usually does that. From his expression *Iso. Iya, bisa mbak*. Yes, i can. He refers that possible he can helps her to climb guava tree.

1.4 Negative Politeness Strategy Minimize the Imposition

Conversation 4

On Monday, February, 24th 2020

Context: at the moment, Fadly wants to visit in Wika's house at 14.00 pm. He asks alif accompany hissself meet with Wika.

Fadly : *Sedilut wae kancani aku ngopo dek?*

“sebentar saja temani saya bisa tidak dek?”

“ can you accompany me for a while my young brother?”

Alif : *Lha nengdi?*
“kemana”
“ where will you go? ”

Fadly : *nang gone Wika.*
“ kerumah Wika”
“ to Wika's home !”

Source of researcher's own data:

In the conversation (3) above, it occurs between fadly and Alif in Wika's house. Fadly talks about his planning with Alif, cause he asks Alif can join with him. It seen from *Sedilut wae kancani aku ngopo dek?* “*sebentar saja temani saya bisa tidak dek?*”. “ can you accompany me for a while my young brother?”. Thats be pessimistic strategy, cause there is a doubt from fadly to asks her young brother follow him.

Before he says yes to Fadly's ask, Alif gives the question with him. *Lha nengdi?* “*kemana*”. “ where will you go? ”, it means that Alif ensure where he will go with her brother. Usually, his brother goes alone never ask Alif to accompany his self, but for this moment he asks Alif to join with him.

As sees Fadly's utterance *Nang Gone, kerumah Wika*. To wika's home. Fadly asks with Alif to accompany him and he say that only in Wika's house not other, cause he knows that if his mother will angry if they go playing soo long. He promises that will save his young brother and finally, they go to Wika's home.

Conversation 5.

On Sunday, February, 23th 2020

Context: Mrs Ratni asks her son Fadly goes to mosque with Alif at 18.00 pm, so she does not doubt her son alone there.

Mrs. R : *bareng Alif iso kan engko ngaji ne dek?*

“bisa kan berangkat ke mesjidnya nanti sama Alif dek?”

“can you go go to mosque with Alif dek?”

Fadly : *lha ngopo mak?*
“kenapa bu?”
“ whats going on mom? ”

Mrs. R : *kan mamak ra perlu ngeterke kowe meneh.*

“ ibu tidak perlu mengantarkan mu lagi”

“ i'm not accompany yourself again”

Fadly : *yo wes mak*
“ iya bu”
“ yes mom”

Source of researcher's own data:

In the conversation (5) above, it occurs between Mrs Ratni speaks with fadly when that evening he goes to the mosque, but he is confused hasn't friend go to mosque together. So for utterance *bareng Alif iso kan engko ngaji ne dek?* “*bisa kan berangkat ke mesjidnya nanti sama Alif dek?*” “can you go go to mosque with Alif dek?”. She produces be pessimistic strategy, cause she asks her son goes to mosque must with Alif, and so her son has a friend.

From Fadly's utterances *lha ngopo mak?* “*kenapa bu?*” “ whats going on mom? ”. He asks question with his mother why he can't go to mosque alone and he wants to hear her mother's reason. Usually, his mother never comment if he goes to mosque alone, cause he braves without a friend.

Then, Mrs. Ratni explains that why she doesn't give permit if her son goes alone. It seen in *kan mamak ra perlu ngeterke kowe meneh*. "ibu tidak perlu mengantarkan mu lagi". "i'm not accompany yourself again". It describes she doesn't need to accompany Fadly if he has a friend. Fadly understand with her purpose and he follows his mother's suggestion goes to mosque with his cousin Alif.

1.5 Negative Politeness Strategy Give Deference

Conversation 6.

On Monday, February, 24th 2020

Context: Mrs Ratni as the owner of house, she is doing assignment when fadly as her cousin comes to her house 15.00 pm. Fadly asks permit to turn on music with her to turn on music in his handphone.

Fadly : *Ngangu sampean ora mbak, nak aku nyetel musik?*

"terganggu tidak kamu mbak, jika saya memainkan musik?"

"are you okay, if i turn on the music here?"

Alif : *yo ra popo, tapi jo banter-banter engko ngangu nak seru-seru?*

"tidak masalah, tetapi jangan keras-keras nanti mengganggu"

"no problem, but don't turn on music loudly?"

Fadly : *Yo.*
"oke"
"ok"

In the conversation (6) above, it takes place in Anita's home. Then, her cousin Fadly comes to her house and he asks to his sister what her doing. The utterance *Ngangu sampean ora mbak, nak aku nyetel musik?* "terganggu tidak kamu mbak, jika saya memainkan musik?". "are you okay, if i turn on the music here?". This identifies give deference, cause he delivers question or want to something with his sister as person older than him with polite. He feels so bored, cause Anita (his sister) busy with her assignment. So, he asks permit to her turn on the music to lose his bored there.

Whereas, Anita knows Fadly will be bored wait she does her assignment so Long and Anita says

yo ra popo, tapi jo banter-banter engko ngangu nak seru-seru? "tidak masalah, tetapi jangan keras-keras nanti mengganggu". "no problem, but don't turn on music loudly?". Anita gives permit to Fadly (cousin) turn on music as entertain himself, but she says with him doesn't turn on music loudly.

In the fact, Fadly listen his sister suggestion to him and he respon yo. It refers that he agrees with Anita says with him. He knows his sister must be focusses and need a quiet situation to doing her assignment. Asfter that, she teaches him does homework from his teacher, so he must control her emotion with he isn't disturb turn on the music loudly.

1.6 Negative Politeness Strategy Apologize

Conversation 7.

On Monday, February, 24th 2020

Context: Mrs Tarmi as the owner of house and as the guest Anita comes to her house at Holy day ceremony at 10.00 am.

Anita : *Sembah sungkem kulo mbah, ngaturaken sedoyo kalepatan kulo. Mugo-mugo saget ical ing dinten ariaden meniko*

"saya minta maaf nek atas semua kesalahan saya. Semoga dapat dihapuskan segala kesalahan saya dikemudian hari"

"give me apologize grand ma. I hope you can forgive my mistake on one day

Mrs. T : *"nggehe sami-sami nduk, kalepatan jenengan kulo tampi. Jenengan saget pados ilmu, sholekah, dan panjang umur kareno gusti Allah"*

"iya, sama-sama nak. Kesalahan kamu sudah saya maafkan. Mudah-mudahan kamu dapat ilmu yang banyak, jadi wanita soleha, dan panjang umur karena Allah SWT"

"yes, I forgive your mistake, I pray to you to get many sciences, be good Moslem, and keep healthy"

Anita : *Aamiin.*
"Amien"
"Amien"

Based on the conversation (7) above, it occurs between Anita and Mrs Tarmi in Tarmi's house. The utterance **Sembah sungkem kulo mbah, ngaturaken sedoyo kalepatan kulo. Mugomugo saget ical ing dinten ariaden meniko.** saya minta maaf nek atas semua kesalahan saya. Semoga dapat dihapuskan segala kesalahan saya dikemudian hari". "give me apologize grand ma. I hope you can forgive my mistake on one day". It identifies apologize startegy. Anita asks apologize with Mrs Tarmi cause she older than her as (*sungkem*) javanese tradition when Holy day.

In the Javanese traditions (*sungkem*) always the younger asks apologize with person older than her. It usually, the way of *sungkem* tradition in Javanese with sit down, talk with more polite and smooth as Anita's way does *sungkem* with Mrs. Tarmi. She uses smooth language and polite (*kromo*) to deliver her speak with Mrs. Tarmi.

The utterances from Mrs. Tarmi "*nggehe sami-sami nduk, kalepatan jenengan kulo tampi. Jenengan saget pados ilmu, sholekah, dan panjang umur kareno gusti Allah*". "*iya, samasama nak. Kesalahan kamu sudah saya maafkan. Mudah-mudahan kamu dapat ilmu yang banyak, jadi wanita soleha, dan panjang umur karena Allah SWT*". "yes, I forgive your mistake, I pray to you to get many sciences, be good Moslem, and keep healthy". It shows Mrs Tarmi forgives Anita and she gives advice and prays goodness for her future life

1.7 Negative Politeness Strategy Impersonalize

Conversation 8.

On Wednesday, February, 26th 2020

Context: Mrs Ratni as his mother angry with her son Fadly, cause she asks her son to wash the motorcycle, but he goes with his friend to playing football at 16.30 pm.

Mrs R : **Kumbahno motor ae daripada kowe ngelarang !**

" lebih baik cuci motor saja daripada bermain "

" it will be better if you wash the motorcycle than you are playing with your friend "

Fadly : "*meng nang ngarep tok kok*"
"*hanya didepan saja*"
" I'm playing infront of there (field) "

Mrs R : *Gek ndang bali awas kowe!*
"*ingat! Cepat Pulang*"
" Go back soon, remember that "

Fadly : Yow ra sui-sui aku.
"*iya aku tidak akan lama*"
" oke, it doesnt take for along time "

Based on the conversation (8) above, the setting place in Mrs Ratni's home. The situation when Mrs Ratni is angry with her son because Fadly asks permit to playing football with his mother only for a while, but the day is evening. So when Fadly wants to permit with his mother, Mrs Ratni asks him to doing something **Kumbahno motor ae daripada kowe ngelarang !.** "*lebih baik cuci motor saja daripada bermain*". " it will be better if you wash the motorcycle than you are playing with your friend", indicates with impersonalize cause the speaker not say who the hearer itself and the hearer also not say who the speaker

The second utterance from fadly *meng nang ngarep tok kok*". "*hanya didepan saja*". " I'm playing infront of there (field)" he answer that he goes to playing with his friend not far from his house and he is convincing her mother to belive him. When her son says like that , Mrs Ratni's respond *Gek ndang bali awas kowe!*. "*ingat! Cepat Pulang*" ". Go back soon, remember that ". It means Mrs Ratni is not believe with him because she knows if her son is playing football so long. Because of that she treats will angry if he's late come back to home.

Yow ra sui-sui aku. "*iya aku tidak akan lama*" ". oke, it doesnt take for along time ", he abides by his mother's rules and he doesnt lay again with her.

IV CONCLUSION

It can be concluded, based on the result of analysis it is found that there are seven forms of negative politeness strategy from ten forms that there are negative politeness strategies. There are (7) forms of classified negative politeness

strategy they are: be conventionally, indirect, question (hedge, be pessimistic, minimize the imposition, give deference, apologize, impersonalize.

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